

ance towards radical sectaries like the Anabaptists, not to speak, of course, of the adherents of the old creed, is regrettable, and in this respect he was no more enlightened than his age. Like that of Luther, it may be palliated by the fact that the Reformation which he championed could ill afford to tolerate views in advance of the age, and that some of the sectaries were given to visionary excesses which tended to wreck the reformed cause. Nevertheless, the drowning of Anabaptists, of which he approved, was an outrage on humanity, not to speak of Christianity, even if Anabaptism was regarded and punished as a crime against the State, in defence of the law of the land. It does not make persecution of this kind less revolting, whether the heretic is drowned, "dipped," as was ironically said, by a republican government or a Catholic Duke of Bavaria.

Otherwise, Zwingli was far more rational in thought and doctrine than Luther; and while his rationalism might offend the Wittenberg theologian, who could not bear his toleration of Socrates and his non-mystical views of the Sacrament, it marks him as a man of exceptional mental balance in a period of warring passions and opinions. It is a beautiful spectacle that of his holding out at Marburg, in spite of doctrinal difference, the right hand of fellowship, which Luther in his dogmatic arrogance would not grasp. His was a right human soul, swayed by noble enthusiasms, responsive, like that of his Marburg antagonist, to the sweetening influence of music and song, altogether liberal in thought, though, like most Swiss clerics of his day, rather lax in his morals in his earlier career. He was the disciple of Socrates and Plato as well as Paul, and had a place in heaven for every good man, pagan, or Christian.

Thus he was led by a far more liberalising train of thought to the reforming *rdle*, which he began to fill in earnest as preacher in the great minster at Zurich, after he had left Einsiedeln at the end of 1518. It was at Zurich that he toiled for thirteen years till his untimely death in 1531. It was from Zurich that the reform impulse spread into the neighbouring cantons of Bern, Basel, Glarus, St Gall, Schaffhausen, and eastwards into the Grisons. During the decade which spans the aggressive reforming activity of Zwingli and his henchmen Qecolampadius, Bullinger, Haller, the greater part of western